THE

CHRISTIAN RELIGION:

AN ACCOUNT OF

EVERY SECT,

ITS ORIGIN, PROGRESS, TENETS OF BELIEF

AND

RITES AND CEREMONIES,

CAREFULLY COMPILED FROM THE LATEST AND

BEST AUTHORITIES.

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TO THE READER.

THE object of the following pages, is, to exhibit in a concise form, the History and Present State of the different Sects of the Christian Religion, now in existence.

Throughout the work, no opinion is expressed regarding the merits or demerits of any peculiar Faith, the intent being, to present the reader, with an unbiassed narrative of facts, which have been selected from the most recent and best authorities, and have been compiled with care.

The following pages, it is presumed, will greatly interest the general reader, as well as those who read solely for instruction. To reflect upon the origin, progress, persecutions, and final triumphs of True Religion, over the darkness of ignorance, or the cruelties engendered by superstition, cannot fail to excite in the mind of every thinking Christian, an increased feeling of veneration for his Faith, and of gratitude to the Supreme Disposer of events, who has been pleased to terminate the long night of error, and to purify the minds of men, whose hands are no longer raised to persecute for religious differences, their fellow-men, but are grasped in amity, to dispense the blessings of His "HOLY WORD," to the uttermost ends of the earth.

R. R.

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EVERY SECT OF THE

CHRISTIAN RELIGION.

ABYSSINIAN CHRISTIANS.

ORIGIN.—The general conversion of the Abyssinians to Christianity, is supposed to have taken place about the fourth century. Tradition places it much earlier.

PROGRESS.—In the seventh century, they embraced the sentiments of the Monosophytes; and were looked upon as a pure church.

In the fifth century, the Portuguese having opened a passage into the country of the Abyssinians, this was selected as a favorable opportunity to extend the influence of the Roman Pontiff. The same important commission was also given to several Jesuits, but both missions failed, the Abyssinians remaining firm to the faith of their ancestors.

About the commencement of the seventeenth century, the Portuguese Jesuits renewed the mission to Abyssinia, but their cause was ruined by the intemperate zeal of one of the Abyssinians, whom they had created a Patriarch. Since that period, every attempt made by the Romanists to regain a footing in Abyssinia has proved unsuccessful.

The Christian population, of which the priests are supposed to form the twentieth part, is said to amount to 3,000,000; and but few members of this church are to be found in other countries.

TENETS.—The Abyssinian Church receives the holy Scriptures, as the perfect and the only rule of faith and practice. They worship one God in Trinity; they believe

in the incarnation of the Son of God; that Christ is perfect God and perfect man; and that His merits are sufficient for eternal salvation. They admit that the Holy Spirit, though a distinct person, equally existed from eternity with the Son, as with the Father; but they maintain that He proceedeth from the Father only.

Rites and Ceremonies.—Their festivals and saints are numberless. As they celebrate the Epiphany with peculiar festivity, in commemoration of Christ's baptism, and sport in ponds and rivers, some have supposed they undergo baptism every year. One of their saints' days is consecrated to Balaam's ass; another to Pilate and his wife; because Pilate washed his hands before he pronounced sentence on Christ, and his wife desired him "to have nothing to do with the blood of that just person." They have four seasons of Lent; the great Lent commences ten days earlier than ours, and is observed with so much severity that many abstain even from fish, because St. Paul says, "there is one kind of flesh of men, and another of fishes."

Prayer for the dead is common, and invocation of saints and angels; and such is their veneration for the Virgin, that they charged the Jesuits with deficiency in this respect.

On going to church, persons put off their shoes before they enter the outer precinct. Devotees kiss the threshold or the two door-posts, on entering: they then enter, and say what prayer they please, and their individual duty is over.

Excommunication in Abyssinia, expressly prohibits the person on whom it is pronounced from kindling a fire, and every one else is restricted from supplying him with fire or water. No one can speak, eat or drink with him, enter his house, or suffer him to enter his own. He can neither buy, sell, nor recover debts; and if he were slain by robbers, no inquiry would be made into the cause of his death, nor would his body be allowed to be buried.

ANTINOMIANS.

Origin.—The founder of this sect was John Agricola, a Saxon divine: having obtained a professorship at

Wittemberg, he first taught Antinomianism there, about the year 1535, his doctrine being—that the Law is nowise necessary under the gospel; that good works do not promote our salvation, nor ill ones hinder it; that repentance is not to be preached from the decalogue, but only from the gospel.

They derive their name from *anti* against, and *nomos* law, as being against the moral law; not merely as a covenant of life, but also as a rule of conduct to believers.

Progress.—This sect sprung up among the Presbyterians in England during the protectorate of Oliver Cromwell, who was an Antinomian. About the same time it obtained many converts among the Churchmen in America, where it prevails considerably at the present day.

During the last century, its doctrine was embraced by some of Mr. Whitfield's preachers and others, and subsequently by William Huntington, who was acknowledged as the head of the sect, and the celebrated Dr. Hawker, of Plymouth, who it is believed was the first of his school, who avowed himself an Antinomian and gloried in the name. To the influence of his preaching and writings, may be ascribed the spread of these opinions in the West of England, chiefly within the pale of the Established Church, which led in 1818 to the secession of several clergymen from the Establishment, who formed themselves into a distinct body of "Separatists."

The Antinomians are supposed to be an increasing sect, both in England and Wales.

Tenets.—The following are the principal doctrines which bear the appellation of Antinomian;—

I. That justification by faith, is no more than a manifestation to us of what was done before we had a being.

II. That men ought not to doubt of their faith, or question whether they believe in Christ.

III. That by God's laying our iniquities upon Christ, and our being imputed righteous through Him, he became as completely sinful as we, and we as completely righteous as Christ.

IV. That believers need not fear either their own sins, or the sins of others, since neither can do them any injury.

V. That the new covenant is not made properly with us, but with Christ for us; and that this covenant is all of it

a promise, having no conditions for us to perform; for faith, repentance, and obedience are not conditions on our part, but on Christ's; and that He repented, believed, and obeyed for us.

VI. That sanctification is not a proper evidence of justification—that our righteousness is nothing but the imputation of the righteousness of Christ.

ARMENIANS.

ORIGIN.—The Armenian Church dates its foundation from the beginning of the fourth century, when according to the native annals, Tiridates the Great, with a large portion of his subjects, received baptism from St. Gregory, surnamed Loosavorich, or "The Enlightener."

PROGRESS.—In the beginning of the sixth century, the Armenian Church seceded from the Greek Church, of which they formed a branch, and became independent. From that period, Armenia has undergone many revolutions, that have affected their religion more or less.

The Armenian Church was shaken to its foundations in the seventeenth century, by the barbarous policy of Shah Abbas, king of Persia, who forcibly transplanted thousands of Armenian families to different parts of Persia, laying waste all that part of Armenia that was contiguous to his dominions, in order to place an unpeopled wilderness between his realms and those of his Ottoman rivals. In the general emigration that ensued, the more opulent Armenians removed to Ispahan, where the Persian monarch granted them a residence, with the free exercise of their religion, and where they have a considerable monastery (the seat of a bishop) at this day. The successors of this monarch were not equally generous. Persecution ensued, and many of them apostatized to the Mohammedan religion. On the other hand, their numbers greatly increased in different parts of Europe, where a vast proportion of Armenians had fixed their residences for the purposes of commerce, and who were not unmindful of their brethren in the East. From Amsterdam, Marseilles, and Venice, they were supplied with Armenian translations of the holy Scriptures, and other theological books. These being judi-

ciously dispersed among the Armenians who lived under the Persian and Turkish governments, contributed to preserve the numerical strength of the sect.

Besides the religious societies of the Armenians in their own country, and in Turkey, where they are very numerous, they are to be found in every principal city in Asia. They are the general merchants of the east, and are in a state of constant motion from Canton to Constantinople. They are settled in all the principal places of India, where they arrived many centuries before the English. The commerce of Persia is chiefly conducted by Armenians. They are also very numerous in Russia,—at Petersburgh, Moscow, and Astrachan, and are to be found in the Caucasian governments. They have besides, small societies in London and Amsterdam.

Wherever they colonize, they build churches, and are exemplary in their conduct and religious observances.

According to the latest and most exact returns, the Armenian nation numbers about 1,700,000 souls, who, previously to recent territorial changes, were thus distributed:—In the Russian provinces 42,000; in Turkey 1,500,000; in Persia 70,000; in India 40,000; in the Austrian dominions, and other parts of Europe, 10,000.

Tenets.—The doctrine of the Armenians differs from orthodox Christians chiefly in their admitting only one nature in Christ, and believing the Holy Spirit to issue from the Father alone.

The doctrine of the Armenian creed respecting the person of Christ, is, that "God, the Word, became perfect man, one person, and one united nature; God became man without change, and without variation."

Rites and Ceremonies.—The rites and ceremonies of the Armenian church greatly resemble those of the Greeks. They mingle the whole course of the year with fasting; and there is not a single day, which is not appointed either for a fast or a festival. They commemorate our Lord's nativity on the 6th of January, and thus celebrate in one festival his birth, epiphany, and baptism.

The Armenians practise the trine immersion, which they consider as essential to baptism. After baptism, they apply the *enyrop* or *chrism*, and anoint the forehead, eyes, ears, breast, palms of the hands, and soles of the feet, with consecrated oil, in the form of a cross. Then they ad-

minister to the child the eucharist, with which they only rub its lips. The eucharist is celebrated only on Sundays and festivals. They do not mix the wine with water, nor put leaven into their bread, as the Greeks do. They steep the bread in the wine, and thus the communicant receives both kinds together.

They worship after the Eastern manner, by prostrating their bodies, and kissing the ground three times. When they first enter the church, they uncover their heads, and cross themselves three times; but afterwards they cover their heads, and sit cross-legged on carpets. The greatest part of their public divine service is performed in the morning, before it is light. They are very devout on vigils or feasts, and on Saturday evenings, when they all go to church, and, after their return home, perfume their houses with incense, and adorn their little pictures with lamps. They invoke their saints with prayers; reverence and adorn their pictures and images, and burn to them lamps and candles.

PAPAL ARMENIANS.

Origin.—The Papal Armenians owe their existence as a sect to the Jesuit missions, of which Erzeroom was the head-quarters for Turkish Armenia. There in 1688, the Papal missionaries established themselves under the protection of the French ambassador, and the Armenian Bishop was among their first converts.

Progress.—After this singular event, some Armenian ecclesiastics succeeded in raising a persecution, which terminated in the banishment of the Jesuits. The ambassador's influence, however, restored them to the field of their labours, and early in the last century they had extended their operations so widely, that the mission was divided into two branches.

The Papal Armenians now form a very considerable body, although they are not now numerous to the east of Tokât, and Trebisond. At Tiflis, in Georgia, is a convent of Capuchin missionaries, with a congregation amounting to 600. At Angora, they formerly amounted to many thousands. At Smyrna, between 2,000 and 3,000 are said to be of the Romish communion, and at Constantinople and

the adjacent villages, Dr. Walsh, chaplain to the British embassy to the Porte, estimates them at 4,000.

ARMINIANS.

ORIGIN.—This sect arose in Holland by a separation from the Calvinists, and derive their name from James Arminius, an eminent professor of divinity in Leyden, about the year 1600.

Thinking the doctrine of Calvin with regard to Free Will, Predestination and Grace, inconsistent with Scripture, Arminius began to express his doubts concerning them in 1591, and upon farther inquiry adopted sentiments more nearly resembling those of the Lutherans than the Calvinists.

PROGRESS.—The controversy thus begun, became more general after the death of Arminius in 1609, and threatened to involve the United Provinces in civil discord. The Arminian tenets, however, gained ground, under the mild and favourable treatment of the magistrates of Holland, and were adopted by several persons of merit and distinction. In 1610, the Arminians presented their *Remonstrance* to the States of Holland and West Friezland, specifying their grievances, and praying for relief; and in 1614, the States issued an ordinance directing the Remonstrants and Counter Remonstrants, to live in love and charity with each other. But as both parties doubted the obligation of such a decree in respect to spiritual affairs, the famous synod at Dort, was held from November 1618 to May 1619, in order to adjust the differences. By this synod, in which politics got mixed up with religion, the Arminians were considered as enemies to their country, and its established religion, and were exposed to much persecution. They were treated with great severity, and deprived of all their posts and employments, their ministers were silenced, and their congregations suppressed.

After the death of Maurice Prince of Orange, in 1625, the Arminian exiles were restored to their former reputation and tranquillity, and under the toleration of the States, which was granted them in 1630, they erected churches, and founded a college at Amsterdam, which pro-

duced many able divines and sound scholars. The Arminians were subsequently exposed to occasional persecutions—during which their sect was very numerous, but when they had gained liberty and peace, it began to decrease.

Arminian tenets were known and adopted in Great Britain at a very early period. Archbishop Laud is well known to have greatly encouraged them; and after the ejectment of nearly two thousand ministers, for not complying with the act of uniformity, the church was almost wholly Arminian. By far the greater part of the clergy of the Establishment have taken this side of the question, and the term Arminian is applied by many, as descriptive of the doctrines of the Church of England.

The members of the Episcopal Churches in Scotland and America, — the Moravians — the General Baptists — the Wesleyan Methodists—the Quakers—and the Swedenborgians, are Arminians.

In France, Geneva, and many parts of Switzerland, they are still numerous.

Tenets.—The distinguishing tenets of the Arminians, are comprised in the five following articles relating to Predestination — Universal Redemption — the Corruption of Human Nature—Conversion—and Perseverance.

I.—That God from all eternity determined to bestow salvation on those, who, as He foresaw, would persevere unto the end in their faith in Christ Jesus; and to inflict everlasting punishments on those, who should continue in their unbelief and resist to the end of life his divine assistance.

II.—That Jesus Christ by his sufferings and death, made an atonement for the sins of mankind in general, and of every individual in particular; that, however, none but those who believe in Him, can be partakers of that Divine benefit.

III.—That true faith cannot proceed from the exercise of our natural faculties, and powers, nor from the force and operation of free-will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that therefore it is necessary, to his conversion and salvation, that he be regenerated and renewed by the operation of the Holy Ghost.

IV.—That this Divine Grace, or energy of the Holy

Ghost, begins, advances, and perfects every thing that can be called *good* in man; and that, consequently, all good works are to be attributed to God alone;—that nevertheless, this Grace, which is offered to all, does not force men to act against their inclinations, but may be resisted, and rendered ineffectual, by the perverse will of the impenitent sinner.

V.—That God gives to the truly faithful who are regenerated by his grace, the means of preserving themselves in this state;—that the regenerate may lose true justifying faith,—fall from a state of grace, and die in their sins.

BAPTISTS.

ORIGIN.—The true origin of this sect, according to Mosheim, is hid in the remotest depths of antiquity, and is extremely difficult to be ascertained.

Some of the Petrobrussians in the twelfth century; some of the Lollards, or Wickliffites in the fourteenth; and some of the Hussites in the fifteenth, were Baptists in sentiment. But, these few instances excepted, the existence of *Anti-Pædobaptism* seems scarcely to have taken place in the church of Christ, till a little after the beginning of the Reformation, when a sect arose, whom historians commonly call the *Anabaptists*.

PROGRESS.—In 1522, the Anabaptists of Germany began to attract attention; their leaders and themselves, however, are considered by the Baptists of the present day, as a political or revolutionary cabal. Their opinions they propagated and maintained with enthusiastic zeal and boldness, and at length, even by force of arms, until their ringleader was put to an ignominious death, in 1536. These fanatics also created great disturbances in Sweden.

There were at the same time Anabaptists, of a very different character, who were confounded with these deluded people, and who, owing solely to their peculiar views of baptism, were at that tumultuous period the victims of revenge, and persecution.

The modern descendants of those harmless and pious men, who then suffered with the guilty, are the Mennonites in Holland, and the Anabaptists in France. Their sect greatly increased in both Holland and Germany, through

the exertions of Menno Simon, from whom the Mennonites derive their name, who laboured among them with such unwearied zeal and success, until the period of his death in 1561, that he has been styled on the continent, "The parent and apostle of the Baptists."

The Anabaptists met with much opposition in Switzerland, from the two reformers Zuingle and Calvin, as well as from others.

The first mention of the Baptists in English history is as the subjects of persecution, in the reign of Henry VIII. In 1535, fourteen Hollanders, refugees, were accused of being Anabaptists, and were put to death; ten others escaping the same fate only by recantation. During the reign of Edward VI., a commission was issued to try "All Anabaptists," &c. &c., and they were empowered in the event of their contumacy to commit them to the flames.

Under Elizabeth, the same inhuman policy was persisted in. In 1575, a congregation of Dutch Anabaptists was discovered at Aldgate, many were imprisoned, and four of them made their recantation bearing faggots, at St. Paul's Cross. Eight Dutch women were shortly after banished, and two for their obstinacy were sentenced to be burned. At length, exiled by the proclamation of Elizabeth, the remnant of the Anabaptists fled to the United Provinces, where they mingled with the other Protestant exiles.

In the reign of James I. many Anabaptists fled to Holland to avoid persecution, which was kept alive till 1611, when Legat and Whiteman were burnt at the stake. The latter a Baptist of Burton-upon-Trent, was the last martyr that suffered this cruel kind of death in England. Having been exposed to such great severities, the Baptists were slow in establishing themselves in England. In 1640, their first congregation was formed. Under the Long Parliament the Baptists did not wholly escape persecution.

On the accession of King William and Queen Mary, the Toleration Act placed the Baptists, in common with other protestant dissenters, under the protection of the laws. The Baptists have long subsisted under two separate and distinct societies, distinguished by different names. Those who have followed the doctrines of Calvin being called *Particular Baptists*. And those who profess the Arminian tenets being denominated *General Baptists*.

In 1689, a general assembly of the Calvinistic Baptists was convoked in London, consisting of the representatives of one hundred congregations, who decided on putting forth a confession of faith, containing all the leading peculiarities of their doctrinal tenets and discipline, which document still remains the most complete representation of their sentiments.

In Ireland the Baptists only average about twelve churches, or congregations, all of which are inconsiderable.

The Dutch Baptists (the Mennonites) are very considerable at the present day. In Holland they consist of about one hundred and fifty congregations, numbering 85,000. In the Prussian dominions they have a number of scattered congregations, enumerating about 15,000. In Russia they have three churches, amounting to about 6,000. In the United States of America, the descendants of Mennonite emigrants form a distinct communion, and can number more than two hundred churches, some containing three hundred members. In some parts of Pennsylvania, the Mennonites compose the bulk of the population.

Baptists were found among the earliest British settlers in America, but owing to persecution they formed no church until 1639. During the first hundred years they laboured under many restrictions and disabilities, and their numbers were very small, but after the establishment of American Independence, their numbers and prosperity increased rapidly. Their churches now amount to 3,520. Their ministers to 2,485. Their communicants to 256,636, and their hearers are averaged at 769,908.

Tenets.—This denomination of Christians are followers of Calvin, and are distinguished from others by their opinions, either respecting the mode and subject of baptism, or by their denying the validity of infant baptism, considering it as a human invention not countenanced by the scripture.

Instead of administering the ordinance by sprinkling or pouring water, they maintain that it ought to be administered only by immersion. Such, they insist is the meaning of *baptizo*, to wash or dip, so that a command to *baptize*—is a command to *immerse*—thus, they say it was understood by those holy persons who first administered it; and thus, they affirm it was administered in the Primitive Church.

The Baptists also say, that baptism ought not to be administered to children or infants at all, nor to grown-up persons in general, but to those only, who profess repentance for past sin and faith in Christ.

Rite and Ceremony.—The Baptists used to administer baptism in public waters, but they now use baptisteries, (as being more convenient,) which are in, or near their places of worship, either with the attendance of the candidate's friends only, or in the presence of the congregation; suitable dresses and separate apartments being provided for the accommodation and convenience of candidates.

GENERAL BAPTISTS.

Origin.—The General or Arminian Baptists made their first appearance in Great Britain in the latter end of the sixteenth century. Mr. Smith, who is usually styled "the father of the General Baptists," became the founder of the first regularly organized Baptist Church about the year 1608.

Progress.—This class of Baptists having increased, published in 1611 a confession of their faith, diverging greatly from Calvinism.

They increased greatly at the time of the Restoration, for they presented a petition to Charles II, "owned and approved" by upwards of 20,000. Soon afterwards divisions on points of belief arose among themselves, which greatly diminished their numbers, since which, they have gone on decreasing.

A modern writer observes "that to so low a condition is this class now brought, that four of their congregations in London were lately united in one, and it is not likely to exist for any length of time."

Tenets.—On the great subject of baptism, the Particular and General Baptists agree; in regard to worship and church discipline, the latter differ, inasmuch, as in some of their churches they have three distinct orders of ministers separately ordained—to the highest of which they give the name of messengers—to the second that of elders—and to the third that of deacons.

GENERAL BAPTIST NEW CONNECTION.

This sect has been denominated the evangelical part of the General Baptists. Their subdivision took place about fifty years ago; and according to the most recent accounts, they are more zealous and more numerous than their brethren, having about seventy congregations chiefly in the midland counties, and are supposed to be on the increase.

BEREANS.

ORIGIN.—A sect of Protestant Dissenters from the Church of Scotland, who took the name of Bereans, on separating themselves in 1773 from the National Church, on the exclusion of their leader Mr. Barclay, from succeeding to the benefice of Fettercairn, in Kincardineshire.

They adopted the name of Bereans, from the circumstances of the believers of the gospel at Berea, being highly commended for their christian conduct in searching the scriptures.

TENETS.—The Bereans agree with the Established Churches of England and Scotland respecting the Trinity, predestination, and election; but they reject all natural religion—they take faith to be a simple credence of God's word—personal assurance they consider as of the essence of faith, and unbelief as the unpardonable sin. They consider a great part of the Old Testament as mere history, and the whole of the psalms, as typical or prophetic of Christ, and do not apply them to the experience of private christians.

The Bereans have found but few converts to their doctrines, and form but a small and obscure society, and are likely to continue so.

CALVINISTS.

ORIGIN.—They derive their name from JOHN CALVIN, a zealous and eminent reformer, born in Picardy in 1509, and educated at Paris. He first studied the civil law, but turning his thoughts to divinity, and finding it unsafe for him as

a Protestant to remain in France, he retired to Basil, in Switzerland, in 1536, and in the same year became professor of divinity at Geneva. He soon after withdrew to Strasburg, but the Genevese earnestly inviting him to return, he accepted their invitation in 1541, when he commenced a vigorous system of ecclesiastical discipline, and continued at Geneva actively employed as a preacher and writer till his death in 1564.

Progress.—Calvinism long subsisted in its complete state in Geneva, from which its tenets soon found their way into Germany, France, Prussia, and Holland at an early period of the reformation; and were introduced into Great Britain in the reign of Queen Elizabeth, by those divines who fled to Switzerland, to escape the religious persecutions of Queen Mary. But the political, and as it has been termed "the fanatical," conduct of that portion of the Puritans who were all rigid Calvinists, which overturned the church, brought Calvinism, already greatly on the decline, into total disrepute with the friends of monarchy in England. Since this period, however, it has maintained its ground more or less; but since the restoration of Charles II. chiefly among the dissenters.

In France, Calvinism was abolished by the Revocation of the edict of Nantz in 1685, but it is still professed there, by almost all the reformed.

Tenets.—The essential doctrines of Calvinism have been reduced to these five, which are termed by theologians The Five Points: Particular Election — Particular Redemption—Moral inability in a fallen State—Irresistible Grace—and the Final Perseverance of the Saints.

Generally speaking, they comprehend

I.—That God has chosen a certain number in Christ to everlasting glory before the foundation of the world, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature, and that the rest of mankind he was pleased to pass by, and ordain them to dishonour and wrath for their sins, to the praise of his vindictive justice.

II.—That Jesus Christ by his death and sufferings, made an atonement only for the sins of the elect.

III.—That mankind are totally depraved in consequence

of the Fall, and by virtue of Adam's being their natural head, the guilt of his sin was imputed, and a corrupt nature conveyed to all his posterity, from which proceed all actual transgressions; and that by sin we are made subject to death, and all miseries temporal, spiritual, and eternal.

IV.—That all whom God has predestined to life, he is pleased in his appointed time effectually to call by his Word and Spirit out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ.

V.—That those whom God has effectually called, and sanctified by his Spirit, shall never finally fall from a state of grace.

The order in which they understand the Divine decrees has produced two distinctions of Calvinists—viz. SUBLAPSARIANS and SUPRALAPSARIANS. The former term derived from *sub*, below or after, and *lapsus*, the fall; and the latter *supra*, above, and *lapsus*, the fall.

The Sublapsarians assert, that God had only permitted the first man to fall into transgression, without absolutely determining his fall: while the Supralapsarians maintain, that God had from all eternity decreed the transgression of Adam, in such a manner, that our first parents could not possibly avoid that fatal event,—and this, as a foundation for his justice and mercy.

COPTS.

This name, about the etymology of which critics are of opposite opinions — has long been used to comprehend all the Christians in Egypt, who belong to neither the Greek, the Armenian, nor the Roman Catholic church in that country.

PROGRESS.—Ever since the incursion of the Saracens about the middle of the seventh century, when Egypt became subjected to the Mohammedan yoke, the Coptic church has been exposed to numerous severe and cruel persecutions, which have greatly diminished their numbers. The Coptic church, however, though her members are not supposed to exceed 100,000, continues, with respect to numbers and influence, the dominant Christian community in Egypt.

The Copts of the present day, share with the Jews, the internal trade of Egypt, as general shopkeepers, brokers, agents, and farmers of the customs. They are chiefly found in Upper Egypt, where they enjoy peculiar privileges. It is remarkable that their own language, although still used in the church service, is understood by few even of their priests.

Tenets.—The Copts deny the Holy Spirit to proceed from the Son, and allow only the Three General Councils of Nice, Constantinople, and Ephesus. Respecting the person of Christ, they acknowledge but one nature and will in Him, "After the union of the Deity and humanity."

Rites and Ceremonies.—They have seven sacraments; baptism, the eucharist, confirmation, ordination, faith, fasting, and prayer. They observe four Lents, as do the Greeks and most Eastern Christians; but it is said, by Brerewood and Ross, that they do not keep the Lord's day. There are three Coptic liturgies; one attributed to St. Basil, another to St. Gregory, and the third to St. Cyril. These are translated into Arabic for the use of the clergy and the people.

The Copts are fond of rites and ceremonies. During the time of service, they are always in motion. In particular, the officiating priest is in continual motion, incensing the saints, pictures, books, &c. every moment; a recent traveller states that "many of their responses are made to the clanging of cymbals." They have many monasteries, in which the monks bury themselves from society in remote solitudes. Their nunneries are properly hospitals, and few enter them, except widows reduced to beggary.

DUNKERS (DIPPERS, OR TUMBLERS.)

Origin.—This small society of German Baptists were founded by Conrad Peysel, a German, at Euphrata, within fifty miles of Philadelphia, in 1724.

Progress.—In 1777 their numbers did not exceed five hundred, but they soon formed a little colony called Euphrata, in allusion to the Hebrews who used to sing psalms on the borders of the River Euphrates. They have since increased, but they are not now numerous.

The Dunkers are said to derive their name from baptiz-

ing by immersion, which they perform thrice; and as they presented themselves to the ordinance in a peculiar manner, bowing forward, they were in ridicule called "Tumblers."

TENETS.—The Dunkers are said to hold the leading tenets of the Universalists, and to possess the Quakers' scruples in regard to resistance, war, slavery, and litigation, on which account they have been called "The harmless Dunkers."

RITES AND CEREMONIES.—They practise trine immersion. Their rule is monastic, the men and women having separate habitations and distinct governments, but those who are disposed to marry, are allowed to do so, and to preserve their connection with the society, but must remove from the settlement.

The Dunkers abstain from eating flesh except upon particular occasions, and observe in other respects a monkish austerity, believing in the expiatory efficacy of penance and mortification of the body. The men wear a dress similar to that of the Dominican Friars.

ENGLAND (CHURCH OF).

ORIGIN.—Episcopacy was early established in this country. According to Archbishop Usher, the British Churches had a school, or public institution in the year 182, to provide them with proper teachers. These Churches kept independent of the Church of Rome until the reign of Henry I. In the fourteenth century arose John Wickliffe, who has been justly called "The Morning Star of the Reformation," for he maintained many Protestant tenets, and wrote several tracts against Popery, besides being the first to translate the whole of the Bible into English.

But it was not until about 1530, in the reign of Henry VIII., that the Reformation is usually said to have begun in England. The establishment of the Church of England, which was the first regularly Episcopal Church of the Reformation, was accomplished by slow degrees.

PROGRESS.—After the Parliament had declared Henry VIII. the only supreme head of the Church, and the convocation of the clergy had voted that the bishop of Rome had no more jurisdiction in England, the articles of faith

of the new Church, were declared to consist in the Scriptures and the three Creeds—the Apostolic, the Nicene, and the Athanasian. The real presence, the use of images, the invocation of saints, &c. &c. were all still maintained.

During the short reign of Edward VI., the Reformation began to advance in earnest. The new liturgy was composed in english, and took the place of the old mass; the doctrines were also clearly stated in thirty-two articles. When Mary ascended the throne all was reversed, and about 3,000 of the clergy were turned out of their livings, and upwards of 500 clergy and laity perished as martyrs, while Switzerland, Germany, and the Low Countries swarmed with English exiles, who fled for their lives.

The death of Queen Mary made way for Queen Elizabeth, who replaced the Church of England on the same footing on which it was under Edward VI., and on which it now stands. As no change was made by Queen Elizabeth in the Episcopal form of government, and some rites and ceremonies were retained, which many of the reformed considered as superstitious, this gave rise to many future dissensions. From the circumstance of these dissenters desiring a purer form of worship than had yet been established, they were called "Puritans," and at one time comprised many distinguished members of the english clergy.

Other sects and parties soon broke off, assuming various names, whereby the Church during the reigns of James I. and Charles I., underwent many fluctuations. During the Interregnum in 1643, the Parliament abolished the Episcopal government, and condemned every thing in the ecclesiastical establishment that was contrary to the doctrine, worship, and discipline of the Church of Geneva. As soon as Charles II. was restored to the throne, the ancient forms of ecclesiastical government and public worship were restored. At the Revolution, the established religion was acknowledged, and placed on a firm and permanent foundation; since which time, nothing remarkable has occurred in her history, nor has any change taken place in her doctrine, worship, or constitution, except that in 1800, when the Churches of England and Ireland became one Church. The number of Irish Episcopalians averages 1,000,000.

From returns made in 1824, we find that the Episcopal Church in the United States, amounted to ten bishops,

about three hundred and fifty clergymen, and upwards of six hundred congregations. The American Church has adopted the Thirty-nine Articles without materially altering any doctrine, or the meaning of any of them, farther than local circumstances seemed to require. They reject the Athanasian Creed, and on points of doctrine, the major part of her clergy are supposed to be Anti-Calvinists.

TENETS.—The acknowledged standards of the faith and doctrines of the Church of England are—after the Scriptures,—the three creeds, and the four first general councils, the two books of Homilies, and her Thirty-nine Articles, which last are to be found in most Common Prayer Books.

Her Liturgy, or form of Common Prayer, may also be mentioned under this head, as it is doctrinal, as well as devotional.

RITES AND CEREMONIES.—The Church of England allows of two sacraments only, (viz.) Baptism and the Eucharist.

Those called occasional offices of the church, are the Lord's Supper; Baptism; the Catechism; Confirmation; Matrimony; Visitation of the Sick; Burial of the Dead; Churching of Women; and the Commination.

The Church of England, though admitting the Eucharist as a sacrament, conferring grace, when worthily administered and received, does not attach any superstitious importance to it. This sacrament is generally taken by persons a little before death, as is that of extreme unction in the Roman Catholic church; but it is administered once a month publicly in the church. The manner of its administration may be seen in all our common prayer-books.

Baptism is the other sacrament of the church of England; and it may be administered to either infants or adults; but generally to the former, and is either public or private. There are three services for this sacrament: 1st, "the ministration of public baptism of infants, to be used in the church; 2d, the ministration of baptism of children in houses; and 3d, the ministration of baptism to such as are of riper years, and are able to answer for themselves." The primitive practice of immersion is enjoined by the laws of the church; but is never enforced. Infants receive their Christian names at this rite.

EPISCOPALIANS (SCOTTISH).

ORIGIN.—The Reformation which began to dawn on Scotland in 1527, made its way in the midst of great tumult and confusion. At length, "The Lords (or Leaders) of the Congregation," which was the name assumed by the Reformers in 1557, disliking the name much more than the reality of Episcopacy, set up a resemblance to it in 1560, projected by the celebrated John Knox, under the name of a "Superintendency."

PROGRESS.—In 1560, the Reformation in Scotland, received the sanction of parliament; and in 1567, it was sanctioned by the executive government. The form of church polity that had been established by John Knox, having failed, a new form was adopted in 1572, when the name of Episcopacy was resumed, together with almost every thing that was necessary to constitute its reality, except the consecration of Bishops.

This improved, but still defective constitution of the church, did not long continue; and the Reformers after a struggle of five years, condemned it as both unlawful and unscriptural; they made nearer approaches to Presbyterianism, and through the influence of Mr. Andrew Melville, who was a great promoter, if not the parent of Scottish Presbyterianism, it was at last adopted and established by Act of Parliament in 1592. In this state, or nearly so, the church continued till the accession of King James to the crown of England in 1603. He in 1610, constituted a regular Episcopal Church, investing it with episcopal powers and authorities.

The spirit of rebellion which had fermented during the life of James, broke out into open rupture in the reign of his son Charles, and the church was again thrown into confusion. "A solemn league and covenant," was entered into in 1638, for effecting the entire extirpation "of the government of the church by archbishops and bishops," &c.

The rights of both monarchy and Episcopacy were trampled upon by these Covenanters, and the long period of tyranny and persecution that followed, brought the Episcopal succession in Scotland to almost total extinction. On the restoration of monarchy in the person of

Charles II. the restoration of Episcopacy was resolved upon, and in January, 1662, it was publicly announced by the privy council, and confirmed in the next session of the Scottish Parliament, with only one dissenting voice.

At the Revolution, the Church of Scotland was once more doomed to destruction. Her bishops and clergy conceived their allegiance as due to James II. and that it could never be dissolved but by his death, and therefore refused the oaths of allegiance and assurance to King William, and afterwards the oath of abjuration. From which circumstance they obtained the name of "Non-jurors."

Episcopacy was now voted a grievance to the nation, and was abolished by the king and parliament. Some relaxations of the severities with which the clergy were treated by King William, was granted them by Queen Anne in 1712, and public chapels, which had till then been prohibited, were every where built, and frequented, and in 1720, their congregations were as numerous as heretofore. In 1746 and 1748, severe prohibitory and penal statutes were enacted, in consequence of the avowed attachment of the Episcopalians to the House of Stuart—another attempt being then made to reinstate that family on the throne of their ancestors.

The death of Prince Charles Edward having occurred in 1792, these laws were wholly repealed, and the Scottish Episcopalians were tolerated like other dissenters from the national establishment, on which footing they have remained ever since.

The Episcopalians are the only society of dissenters from the establishment in Scotland, that has as yet been publicly recognized by law. Their clergy amount only to seventy, and average nearly the same number of congregations; the members of which are supposed not to exceed 40,000.

TENETS.—They subscribe to the Thirty-nine Articles of the Church of England, and may be ranked with scarcely an exception as Anti-Calvinists.

THE GREEK CHURCH.

ORIGIN.—The following ingenious argument relative to

the great antiquity of this Church, emanates from the pen of a learned divine of the present day. "The Oriental or Greek Church is the most ancient of all christian churches, as it cannot be doubted that the first christian church or society was established at Jerusalem. The prophet Isaiah says, 'The law went out of Zion, and the word of the Lord from Jerusalem.' This city was the mother of all churches, the original emporium of the christian faith; the centre from which the healing rays of Christianity diverged and spread over the world."

The GREEK Church, is so called, from its comprehending all christians within the limits of ancient Greece, and also from its members having long universally used the Greek language in its liturgies, or religious services; a practice they still continue, to distinguish it from the LATIN or Romish Church.

PROGRESS.—The Greek and Latin Churches, for the first eight centuries, were in communion with one another, although they disagreed in some points. In the ninth century, their disputes ran so high, that a final separation took place between them, and each remains to this day the centre of a different system.

Little further remains to be related concerning the Greek Church, excepting the Crusades, or Holy Wars, and the vast accession that was made to it in the 15th century, by Prince Wladimir, who compelled several Sclavonian nations, and especially the Russians, to adopt the creed of the Greek christians.

In 1453, when the Turks, under Mohammed the Second, took Constantinople, and overthrew the Grecian Empire under the last of the Byzantine Cæsars, their religious establishment was overthrown also; and though a partial toleration was at first permitted, persecution soon reduced the Christian religion, and its professors, to the miserable state in which, for so many years, they existed under the yoke of the Ottomans.

The Greeks, under the present Turkish government, are allowed to build no new churches, have to pay dearly for the permission to repair the old ones; are not allowed to have steeples or bells to their churches, nor even to wear the Turkish dress. They generally perform their religious service by night; moreover, they are obliged to pay tolls from which the Turks are free, and the males also pay to

the Sultan after their 15th year a heavy poll-tax, under the significant name of "Exemption from beheading."

Of their numbers it is not easy to form a correct estimate; from recent accounts, it would appear, as if the members of the Greek Church, were very nearly reduced to the limits of Roumelia, Greece, Anatolia, Wallachia, and Moldavia, and that they might be estimated at about 3,000,000.

TENETS.—The Greek Church acknowledges as the rule of its faith, the Holy Scriptures, and the Decrees of the first seven General Councils; but no private person has a right to explain for himself or others, either the declarations of Scripture, or the decisions of these Councils.

The Nicene and the Athanasian Creeds are allowed by them, and they hold the doctrine of the Trinity, but with this qualification, that the Holy Ghost proceeds from the Father only, and not from the Father and Son.

RITES AND CEREMONIES.— They use what is called *trine* immersion in baptism, that is, they dip the person three times under water at the name of the Father, the Son, and the Holy Ghost. When the child is baptized, the priest anoints it with the *holy chrism*, which is applied to the forehead, eyes, nostrils, mouth, ears, breast, hands, and feet.

Extreme Unction is practised in some degree; but they disclaim that name, calling it the *Euchelaion*, or mystery of the holy oil. It is administered to all sick persons, as often as such persons desire it, without waiting till the sick person is at the point of death; nor is it deemed essential to salvation.

They strictly abstain from eating things strangled, and such other meats as are prohibited in the Old Testament.

In the observance of divine fasts and feasts, the Greek Christians are rigid and superstitious; particularly as to the Lents, of which they have four every year. At these times they eat nothing that has blood, or oil, nor milk-meats, but herbs and shell-fish; and are so extremely particular and strict, as scarcely to allow an egg or flesh-broth to a sick person.

GREEK CHURCH (RUSSIAN).

ORIGIN.—Christianity it is supposed was first introduced into Russia about the year 955, when it was professed by

the Princess Olga, who was baptized at Constantinople. She recommended it to her grandson Vladimir, on whose baptism in 988, it was adopted by the nation generally, and from that time, the Greek Church, has been the established religion throughout this vast empire.

PROGRESS.—During the middle ages, the doctrine of Transubstantiation, and other tenets peculiar to the Romish Church, were covertly introduced; and by the irruption of the Mongol Tartars in the 15th century, an entire stop was put to learning, civilization, and religion for full two centuries.

On the accession of the present dynasty in 1613, the useful arts of life revived; Christianity was restored, and schools were established for the education of the Russian clergy.

The Patriarch of Russia, was formerly, almost equal in authority with the Czar himself. Peter the Great, on the death of the Patriarch in 1700, abolished his office, and having declared himself head of the national church, appointed an Exarch. In 1721 he abolished this office also, and appointed "A Holy Legislative Synod," consisting of a Council, which he established at St. Petersburgh. He also deprived the clergy of nearly all their rich endowments. But it was left for the Empress Catherine to annihilate the power of the clergy, and to complete their impoverishment. She appropriated the whole of the immoveable property of the church and clergy to the use of the crown, appointing stipends in exchange, to the monasteries and their rulers.

The Russian Church continues to the present day in an impoverished condition. From recent returns, the number of the Russian clergy of all ranks, averages about 215,000; and the sum allowed for their support by government, is only about two millions of roubles (80,000*l.*). They are consequently dependent, in a great measure, upon the free-will offerings of the people for their support; their chief income being derived from fees and perquisites. The Russian church service is in the Sclavonic tongue, and occupies upwards of 20 volumes folio.

TENETS.—This Church agrees almost in every point of doctrine with the Greek Church; to which article the reader is referred.

RITES AND CEREMONIES.—In addition to the forms and services of the Greek church, most of which the Russians

have always used, they still retain various ceremonies and superstitions of their own.

The Russians, with the mother-church, have four Lents annually, besides a great number of abstinences or fasts; and Wednesdays and Fridays, which are fish-days throughout the whole year. The *first* Lent comprehends the forty days previous to Christmas; the *second*, which is their great Lent, the same space of time before Easter; the *third*, called the Lent of St. Peter, commences the week after Pentecost, or Whitsunday, and ends on the feast of St. Peter, June 29th; and the *fourth*, the Lent of the Mother of God, begins on the first and ends on the fifteenth of August, which is the day of *Koimesis*, or the assumption of the blessed Virgin.

HUGUENOTS (OR FRENCH PROTESTANTS).

ORIGIN.—During the reign of Francis I., in 1515, the principles of those great Reformers, Luther and Zuinglius, first gained an entrance into France.

The term of "Huguenot" is of uncertain origin; one explanation derives it from a gate in Tours called "*Hugon*," where the Protestants first assembled; another from the first words of their original protest "*Huc nos*."

PROGRESS.—Although Francis endeavoured to suppress the doctrines of Calvin by penal laws, the Huguenots increased, and under his successor Henry II. they made a further progress. This intolerant monarch adopted a cruel line of policy, his parliament at Paris sanctioning an edict by which the Huguenots were placed out of the protection of the law, and liberty granted to every Roman Catholic to destroy them. Their cause, however, still triumphed; they not only began to form religious assemblies, but were soon able to establish numerous churches in the capital, and in the provinces.

They had undergone every variety of persecution, when the massacre at Paris on the eve of St. Bartholomew, (August 24, 1572,) perpetrated under the feeble reign of Charles IX., filled all Protestant Europe with horror; upwards of 70,000 Huguenots being butchered on that occasion. Their sufferings were but slightly mitigated, until Henry IV. who tolerated and protected them during

his reign, passed in their favour in 1508, the famous Edict of Nantes, whereby they were allowed the free exercise of their religion, and were admitted to various civil as well as ecclesiastical privileges. This Edict was revoked by Cardinal Mazarine in 1685, during the minority of Louis XIV., when the persecution again began; their churches were demolished, their estates confiscated, and after the loss of innumerable lives, finally 500,000 Huguenots fled to Switzerland, Germany, Holland, and England, notwithstanding every part of the French frontiers were guarded with the utmost vigilance.

In the reign of Louis XV. new but less severe measures were adopted against the Protestants, and in 1746 they ventured to appear publicly in Languedoc and Dauphiny. In 1762, Protestants were no longer molested; yet they did not dare to make pretensions to public offices.

The Revolution restored them to all their civil rights, and during the reign of Buonaparte, they frequently laid out their hitherto secreted treasures in the purchase of the national domains.

Although they did not offer any opposition to the new order of things, which took place on the Restoration of the Bourbons, disturbances attended with bloodshed took place at Nismes and the vicinity, which were speedily suppressed by the judicious measures of government.

The pastors of all Christian communities in France are paid by the State. Protestant pastors are now paid, on account of their wives and families, at the rate of about 56*l.* per annum each, which is more than is allowed to the Roman Catholic clergy. This stipend is considered to constitute only two-thirds of the provision for the several pastors, who are expected to get the remainder from their respective flocks.

TENETS.—Their Confession of Faith, which has received the approbation and the signatures of the most illustrious of the friends of the Reformation in France, is Calvinistic.

The church of Geneva, to which all the reformed in France were united by their doctrine, became also the model for their church polity and discipline.

INDEPENDENTS.

ORIGIN.—This sect which Puritanism gave birth to, was first formed in Holland in 1610.

They derive their name, from their maintaining, that each congregation of Christians, which meets ordinarily in one place for public worship, is a complete church, has full power to regulate every thing relating to religious government within itself, and is in no respect dependent upon, or accountable to other churches.

PROGRESS.—During the seventeenth century, at Leyden, at Middleburgh, and at Rotterdam were numerous churches of English exiles, who had adopted the views of church-fellowship, and government, which have since distinguished the body of English Independents.

The founder of the sect, as it now stands, is allowed to have been Mr. John Robinson, of Norfolk; he, meeting with Mr. Henry Jacob in Holland, and their sentiments on church discipline coinciding, Mr. Jacob returned to England about 1616, and established the first Independent Church there.

The Independents were a very inconsiderable body till the troubles in the reign of Charles I.; then, as Episcopacy began to decline, they became more considerable both in numbers and reputation. During the administration of Cromwell, who, for political purposes, bestowed on them his protection and patronage, they acquired a vast influence; but after the Restoration their cause declined, and they gradually sunk into obscurity; continuing to decline till 1691, in the reign of King William, when they entered into an association with the Presbyterians, comprised in nine articles, that tended to the maintenance of their respective institutions.

TENETS.—The Creed of the Independents is uniformly Calvinistic, though with considerable shades of difference. That, which distinguishes the Independents from every other sect, is, their maintaining that the power of church government or discipline, is vested only in the community of the faithful at large; and their disclaiming every form of union between churches, and assigning to each congregation the exclusive government of itself; having full power within itself to admit and exclude members, to

choose church officers; and to depose them, without being accountable to any jurisdiction whatsoever.

INDEPENDENTS (SCOTTISH NEW.)

Origin.—The Churches composing this Body now associated under the name of "The Congregational Union of Scotland," for the most part originated in the labours of a Society formed in 1797, under the auspices of Robert Haldane, Esq. for the avowed object of promoting the preaching of the gospel in those parts of Scotland devoid of evangelical instruction.

Mr. Haldane had sold his estates, with the intention of employing his fortune in diffusing among the tribes of Hindostan, the arts of civilized life, and the blessings of true religion; but being thwarted in his plans by the jealous restrictions of government, he resolved to employ his fortune and exertions in propagating the gospel at home.

Progress. — Acting upon this principle, Mr. James Haldane, brother of the above, Mr. Aikman, and others, traversed the greater part of Scotland, preaching to their countrymen, not without meeting considerable opposition, especially from the established clergy. They were soon succeeded by other labourers employed by the Society.

In a short time Messrs. Haldane separated from the Established Church, and shortly afterwards the Rev. Messrs. Innes and Ewing, resigned their charges and united themselves to the new society; which increased so greatly, that large places of public worship, distinguished by the name of "Tabernacles," were erected at Mr. R. Haldane's expense in the principal towns.

Mr. J. Haldane, with his congregation, Mr. Innes, and some others, subsequently embraced Baptist principles, which has occasioned a division in the body. The Congregationalists of Scotland, have recently become more closely assimilated to their brethren in England, and having rapidly increased in numbers, now form a very important and well organized denomination. The number of churches comprised in the Congregational Union of Scotland, (formed in 1812,) amounted in 1836 to ninety-one.

TENETS.—Their doctrines are Calvinistical, and they reject all articles of faith, or creeds of human composition; they insist that the Scriptures contain a full and complete model and system of doctrine, government, discipline, and worship, and that in them may be found an universal rule for the direction of Christians in their associated state, as well as all necessary instruction for the faith and practice of individuals.

IRVINGITES.

As the followers of the late Edward Irving, notwithstanding the melancholy consciousness avowed by their master in his last moments, of having laboured under a delusion, appear likely for a time to maintain their existence as a separate body, they claim a brief description.

ORIGIN.—This Sect may attribute its origin to the meetings held in 1826, at Albury Park, at the invitation of the opulent proprietor, Henry Drummond, Esq. The ostensible object of these meetings, was, to inquire into the import of the unfulfilled prophecies relating to the restoration of the Jews and the Millennium. It was not long, however, before germs of those extravagances of opinion began to discover themselves, which afterwards became the distinguishing and prominent characteristics of Mr. Irving's followers.

PROGRESS.—A spirit of gross fanaticism—resulting from religious controversies—had exhibited itself at Gairloch in Ross-shire:—from what was supposed to be her dying bed, a young woman named Mary Campbell, in 1830, at Fernicarry, addressed her visitors with a fervour and fluency which appeared to them preternatural, and which she was herself led to ascribe to inspiration. Contrary to all expectation, she began to recover; and with the prospect of returning health, she resolved to devote her future life to the conversion of the heathen. Conceiving herself specially called to the service, she prayed for the requisite qualifications, and in answer, received, as she supposed, the gift of speaking in unknown tongues, and writing in unknown characters, although the gift of understanding, or interpreting the language uttered, was withheld: to this

imaginary endowment was soon added, a pretension to the power of working miracles!

It was not long before the scene of these miraculous pretensions was transferred to the English metropolis; and the "Gifts" were now confined to the congregation of the Rev. Edward Irving, then a minister of the Scottish Kirk.

Those individuals who conceived themselves to have received "The Gift of Tongues," soon assumed also that of prophecy, uttering their warnings, professedly under the constraining influence of a supernatural power, partly in what they called "The Tongue," and partly in English. "The Tongue" burst forth from the gifted person so suddenly, and with such loud and rapid vociferation, that the hearer could scarcely recover from the shock before the English commenced. Some spoke for two hours and upwards with very little interval, giving forth prophecies concerning the church and the nation.

These performances having continued nearly eighteen months, it was thought high time to bring Mr. Irving's heretical notions, under the cognizance of the Judicatories of the Scottish Church. Accordingly in March, 1833, he was tried by the Presbytery of Annan, and suspended from his office as a minister of the National church.

On the morning upon which he was, in pursuance of this sentence, shut out of his church in Regent Square, he pronounced a curse upon the place, and declared that it should never again prosper. A new and elegant chapel was subsequently opened and consecrated in Newman Street, Oxford Road. On the same night, he presented his infant child for baptism, and gave it the name of "Ebenezer," in token that the Lord had thus far helped him. In a short time the child sickened, and when it was dying, the prophets and elders were summoned into the chamber, when one of the gifted persons declared it to be the will of the Lord, that the child should not die! While they were in the act of praying, and commanding it to revive, it expired!—upon which another manifestation burst forth, that it was the will of the Lord, it should be restored to life. But the spirit would not come again at their bidding, and the child was entombed under the very church, which its father had a short time before cursed!

On being summoned to appear before the General Assembly, Mr. Irving repaired to Scotland, but instead of waiting to receive the sentence passed upon his errors, he stood up and angrily denounced his judges, declaring that the fearful judgment of God would fall upon them, for resisting the work he was engaged in, and so left them, still upheld in his delusion, by the assurances of his prophets. Very shortly afterwards he was seized with fever, and the fatal symptoms of consumptive malady. In spite of confident predictions to the contrary, he expired in the land which he was to have astonished with his power; and his remains repose under one of the churches, the ministers of which, he had threatened with awful judgments. He died at Glasgow, December 6th, 1834, in his 34th year.

"Besides," (says Mr. Josiah Conder, to whose recent "View of all Religions, 1838," we are indebted for this article) "the principal chapel in Newman Street, the Irvingites have (or had) six others, in and near London, named after 'The Seven churches of Asia,' and having their apostles, and pillars of apostles; prophets, and pillars of prophets; angels, and pillars of angels; elders, evangelists, &c. &c. As their meetings are for the most part private, little is known of what takes place at them. Mr. Drummond is the Angel of the church at Albury, from which the husband of Mary Campbell, Mr. Caird, was sent forth as an Evangelist. He afterwards presided over a church gathered under the episcopal auspices of Mr. Drummond at Brighton. A foreign mission also has been undertaken by some members of the society, in emulation of the proceedings of the early "Friends." What is not a little remarkable, some members of the society of "Friends" have embraced the tenets of the Irvingites, which rest upon claims to immediate inspiration, strikingly similar to those that form the basis of Quakerism."

LUTHERANS.

This Sect are so named from their being followers of the doctrines of MARTIN LUTHER, an Augustine friar, who was born in Upper Saxony in 1483, one of the most intrepid and most successful of Reformers.

ORIGIN.—Luther first took offence at the indulgences

which were granted in 1517, by Pope Leo X., to those who contributed towards finishing St. Peter's Church at Rome, Luther being then Professor of Divinity at Wittemberg. Those indulgences promised remission of all sins, past, present, and to come, however enormous their nature, to all who were rich enough to purchase them. At this Luther raised his warning voice, and publicly at Wittemberg he exposed the traffic in indulgences, and subsequently, attacked boldly the supremacy of the Pope. This was the commencement of that memorable revolution in the Church which is styled THE REFORMATION.

PROGRESS.—In 1520, Luther and his partisans were excommunicated; when this great reformer, whom diligent researches into the Scriptures had convinced of the errors of the Church of Rome, immediately and publicly renounced her communion.

After appearing at the Diet of Worms in 1521, which he left a conqueror, it became so manifest that his enemies were determined on his destruction, that Frederic the Wise conveyed him privately to the castle of Warteburg, where he was concealed nine months, during which he translated the New Testament into German, encouraging his adherents by his pen, and being cheered in return, by receiving accounts of the rapid diffusion of his doctrines. In the same year Luther entered the lists of controversy with King Henry VIII., and it was the disputes and attacks that followed, that matured his plans for a total Reformation in the Church, which he conceived to be imperatively called for.

In 1523, he began to purify the Liturgy from its empty forms, and by laying aside his cowl in 1524, he gave the signal for the abolition of the monasteries. In 1525, he married Catherine Von Bora, a nun. This he did as much from principle as inclination, with the design of restoring the preachers of the gospel to their natural and social rights and duties.

From 1526 to 1529, Luther prepared a new church service, with the aid of Melancthon and other members of the Saxon Church; also catechisms to be used in schools. In 1527, John, the Elector of Saxony, took a decisive step, and established the Lutheran Religion throughout his dominions; as did Philip, Landegrave of Hesse. In 1529, at the Diet of Worms, a suspension of a decree against the

Lutherans was revoked through the influence of Charles V. Against this *new* decree six princes, and the deputies of thirteen imperial cities and towns solemnly *protested*, and from this, the appellation of PROTESTANTS became common to all who embraced the Lutheran and Reformed Religion.

At the Diet of Augsburg in 1530, the Reformers presented their confession of faith and practice, and hence it obtained the name of the Confession of Augsburg. The Reformation was now gaining ground with inconceivable rapidity in most of the countries of Europe. Within the space of five or six years it spread from Hungary and Bohemia to France and England; then to Sweden and Denmark, and subsequently to Brandenburg, Pomerania, Mecklenburg, Holstein, &c.

On the death of Luther, which occurred in 1546, Philip Melancthon, the Greek Professor at Wittemburg, was placed at the head of the Lutheran Church. It now became a prey to intestine disputes, which continued more or less until the end of the 16th century; the disciples of Calvin soon separating from the Church. In the 17th century, the principles of the Lutheran Church were carried into Asia, Africa, and America, and were also introduced into some parts of Europe, where they had hitherto been unknown.

Lutherism is now the established or prevailing form of the Protestant Faith in Saxony, Prussia, Wittemberg, Hanover, and great part of Northern Germany; in Denmark, Sweden, and Norway. There are also Lutheran Churches in Holland, Russia, Poland, and Hungary; and in the United States of America. Of sixteen Protestant Universities in Germany, fourteen are Lutheran.

TENETS.—The members of this church are distinguished principally by maintaining the following Doctrines:—That neither the Pope nor any other man possesses any authority in matters of faith, but that the Scriptures are, as a collection of inspired, sufficient, and clear writings, the only source whence our religious sentiments, whether they relate to faith or practice, must be drawn, and to which human reason ought, in every respect, to submit and yield; that man is naturally incapable of thinking or doing any good, valid before God; that justification and future happiness are the effect of the meritorious and vicarious death of Jesus, as God and man in one person; that faith is the necessary condition of grace on the part

of man, which faith is itself the gift of divine grace. That good works are of value only as far as they are the effect of faith; that, however, there exists no unconditional predestination, and that the real body and blood of Jesus are united in a mysterious manner, through the consecration, with the bread and wine, and are received *with and under* them in the sacrament of the Lord's Supper. This last doctrine they distinguish by the word *Consubstantiation;* and it formed, together with the doctrine of predestination, for a long time, the principal "party-wall" between the Lutherans and Calvinists; but it, as well as some of the other doctrines, has been, if not formally, at least most virtually abandoned, or considerably modified, by a great number of Lutherans.

METHODISTS (ARMINIAN, OR WESLEYAN).

ORIGIN.—This Body of Christians owe their origin to the Methodist Society which was first founded at Oxford in 1729. Mr. John Wesley, then a Fellow and Tutor at Lincoln College, Mr. Charles Wesley, a Student and Tutor of Christ Church, and two other Commoners, set apart some evenings in the week for reading the Greek Testament, religious conversation, and prayer. In 1732 they were joined by others of the same serious dispositions; and in 1735, by the celebrated Mr. George Whitfield, of Pembroke College, then in his 18th year.

The name of *Methodists* was bestowed upon them by their more worldly fellow-students, on account of their methodical observance of the rules of religion, and the regularity of their lives. This name was also adopted by themselves, and has since been continued to their followers.

PROGRESS.—In 1735, Messrs. John and Charles Wesley sailed for Georgia, in order to preach the Gospel to the Indians. While Mr. John Wesley was employed at Savannah, several circumstances of a disagreeable nature occurred, which induced him to return to England, after an absence of two years, when he was succeeded by Mr. Whitfield.

Mr. Wesley having resumed his ministry in England,

his labours were attended with great success. Many appeared to be religiously impressed, and disposed to meet together for spiritual conversation and prayer. Accordingly, in 1738, he formed them into a Society in London, which held its conferences in a private house, without any disposition at this time to secede from the Church; but the clergy of the Establishment having refused him their pulpits, he preached in Newgate, in some Dissenting chapels in London, and in different places in the country, where he could gain admission. Multitudes still crowding from all quarters to hear him, he was at length compelled to take the open air and become field-preacher. This was the origin and commencement of his itinerancy.

In 1741, the Rev. George Whitfield returned to England. During the period of his labours in America, he had imbibed certain doctrines contrary to those taught by Mr. Wesley, and a separation took place.

Mr. Wesley, finding his Societies increasing very fast in London, Bristol, and other places, was induced to select from his followers, those whom he judged the best qualified to instruct the rest. This was the origin of his "Lay Preachers." Having now abundance of Assistants, pious, zealous, and active, he sent them forth in every direction; some to watch over the Societies already formed, and others to the highways, to preach to the most dissolute and abandoned. In every part of the Kingdom their labours were eminently useful; numerous Societies being formed. They did not, however, labour without molestation. In many places they were beset with mobs, and assailed by showers of stones; and sometimes persecuted with the most unrelenting cruelty. Methodism, however, soon rose above the opposition of its foes, and overspread the country.

Since that period to the present time, its numbers have been steadily and rapidly increasing in every part of the United Kingdom; so much so, that Mr. Conder states the Wesleyan Methodists of all classes to average 3,500 congregations, and 1,400,000 attendants.

TENETS.—I. The Wesleyan Methodists maintain the total Fall of Man in Adam, and his utter inability to recover himself, or take one step towards his recovery, "without the grace of God assisting him, that he may have a good will, and working with him, when he has that good will."

II. They hold General Redemption. They assert "that Christ, by the grace of God, tasted death for every man." This grace they call "free," as extending itself freely to all.

III. They hold Justification by Faith. "This Justification," says Mr. Wesley, "signifies present forgiveness, pardon of sins, and consequently acceptance with God, who therein declares his righteousness, or justice and mercy, by, or for the remission of the sins that are past, saying, I will be merciful to thy unrighteousness, and thine iniquities I will remember no more. I believe the condition of this is faith (Rom. iv. 5, &c.); I mean, not only, that without faith we cannot be justified; but, also, that as soon as any one has true faith, in that moment he is justified. Justifying faith implies, not only a divine evidence, or conviction, that God was in Christ, reconciling the world unto himself, but a sure trust and confidence that Christ died for my sins; that he loved me, and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him."

IV. They hold the Witness of the Spirit. Mr. Wesley says: "The testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me, and given himself for me; that all my sins are blotted out, and I am reconciled to God. The *manner* how the divine testimony is manifested to the heart, I do not take upon me to explain. But the fact we know, namely, that the Spirit of God does give a believer such a testimony of his adoption, that while it is present to the soul, he can no more doubt the reality of his sonship, than he can doubt the shining of the sun, while he stands in the full blaze of his beams."

V. They maintain, that, by virtue of the blood of Jesus Christ, and the operations of the Holy Spirit, it is their privilege to arrive at that maturity in grace, and participation of the divine nature, which excludes sin from the heart, and fills it with perfect love to God and man. This they denominate "Christian perfection."

RITES AND CEREMONIES.—*Class Meetings* are each composed of from twelve to twenty persons, one of whom is styled the leader. When they assemble, which is once a-week, the leader gives out a few verses of a hymn, which

they join in singing. He then makes a short prayer; after which he converses with each member respecting Christian experience, gives suitable advice to all, and concludes by singing and praying.

Band Meetings consist of about four or five members, who are nearly of the same age, in nearly similar circumstances, and of the same sex, who meet together once a-week, in order to speak their minds more freely than it would be agreeable to do in a promiscuous assembly of members, such as a class-meeting. At stated periods, those who meet in these private bands, meet all together, forming a public or select band, when, after singing and prayer, any of the members are at liberty to rise and speak their experience. After a few of them have spoken, the meeting, as usual, is concluded by singing and prayer.

Watch-nights are rather similar to the vigils of the ancients, which they kept on the evenings preceding the grand festivals. They are held once a quarter. On these occasions, three or four of the preachers officiate, and a great concourse of people attend. The service commences between eight and nine at night. After one of the ministers has preached, the rest pray and exhort, giving out at intervals suitable hymns, which the congregation join in singing, till a few minutes after twelve o'clock, when they conclude.

Love-feasts are also held quarterly. No persons are admitted who cannot produce a ticket to show that they are members, or a note of admittance from the superintendent. However, any serious person, who has never been present at one of these meetings may be supplied with a note for once, but not oftener, unless he becomes a member. The meeting begins with singing and prayer. Afterwards small pieces of bread, or plain cake, and some water, are distributed; and all present eat and drink together, in token of their Christian love to each other. Then, if any persons have anything particular to say concerning their present Christian experience, or the manner in which they were first brought to the knowledge of the truth, they are permitted to speak; when a few of them have spoken, a collection is made for the poor, and the meeting is concluded with singing and prayer.

METHODISTS (AMERICAN WESLEYAN).

ORIGIN.—The first Methodist Society was established in New York 1766, by Preachers from Ireland.

PROGRESS.—Their numbers increased so rapidly, that, in 1768 they erected a meeting-house. Several preachers were soon after sent out from England; and the first Conference was held at Philadelphia in 1773. During the war, all the English preachers returned home, except Mr. Asbury. At the close of the Revolution in 1784, Mr. Wesley sent out Dr. Coke, with directions to consecrate Mr. Asbury superintendent, or bishop of the American church; which was done at Baltimore: twelve of the preachers were at the same time ordained elders.

The form of government is Episcopal. Three orders of ministers are recognised—deacons, elders, and bishops.

The whole number of members (in 1831) was 513,114, and of preachers 2010. The number of hearers who attend Methodist preaching throughout the United States is averaged at 1,000,000. All the Methodists in this country are Wesleyans.

METHODIST NEW CONNEXION (OR KILHAMITES.)

ORIGIN.—The grounds of this separation, which took place in 1797, are, that in the latter part of his life, Mr. Wesley thought proper to assume the Episcopal office, and not only to ordain several ministers, who were sent out to Scotland and to America, but also to consecrate some as bishops.

During his lifetime, some of the Societies petitioned to have preaching in their own chapels in church hours, which was contrary to his original directions; and to have the Lord's Supper administered by the travelling preachers. This request he generally refused to comply with; and where it could be conveniently done, he sent some of the clergymen, who officiated at the New Chapel, London, to perform these sacred offices.

After his decease in 1791, the same request was renewed by many of the Societies; when they had the mortification

to find that this question was decided against them by lot. The subject still continued to be agitated; and the dissatisfaction occasioned by the decisions of Conference, together with some other differences, led, in 1797, to the secession of a considerable body, who form what is termed the "Methodist New Connexion." Sometimes they are called "Kilhamites," from their most prominent leader, the Rev. Alexander Kilham.

The New Methodists differ from the Old Methodists in the more popular constitution of their church government: the preachers and the lay-deputies, chosen by the people, being associated in all meetings for business.

In 1833, the New Connexion numbered, in Great Britain and Ireland, 63 preachers, and 14,784 members.

METHODISTS (CALVINISTIC, or WHITFIELDITES).

Origin.—About the year 1741, the two great Founders of Methodism, Mr. John Wesley and Mr. George Whitfield entirely separated, in consequence of holding different opinions on the doctrines of free will and predestination.

Mr. Whitfield gave his whole attention to preaching, without attempting to organize a Sect, or to frame any system of discipline for his followers. He died in 1770, in the 56th year of his age, in Massachusetts, on his seventh missionary visit to America. His establishment in Georgia, where he had founded an orphan house and academy, he bequeathed to Selina, Countess of Huntingdon, and his chapels in England were left to the management of trustees.

Progress.—According to Dr. Haweis, Mr. Whitfield's followers in 1800 composed an aggregate nearly as numerous as the Wesleyan Methodists. In 1829, the total number of places of worship belonging to the Calvinistic Methodists amounted to 124. Although comparatively speaking, not a very numerous body, they have in different parts of the United Kingdom, a considerable number of preachers, whose congregations and the societies connected with them are very extensive: in Wales especially, the Calvinistic Methodists form a very numerous and compact class.

LADY HUNTINGDON'S CONNEXION.

A section of the Calvinistic Methodists still exists as a distinct Body, under the above name; consisting of the congregations assembling in the various chapels erected by Selina, Countess of Huntingdon, and vested in trustees.

Many of these, in different parts of the country, have within the last fifty years become severed from the connexion, in consequence of the difficulty of obtaining a succession of ministers, and have become Independent Congregations.

Lady Huntingdon founded in 1768, a college in South Wales for the purpose of educating young men for the ministry. After her death in 1791, the Institution was transferred to Cheshunt, in Hertfordshire, where it still flourishes. The present number of students is sixteen; they are maintained and educated, entirely free, for four years.

MORAVIANS (OR UNITED BRETHREN).

Origin.—This Community derive their origin from the ancient Bohemian and Moravian Brethren, who existed as a distinct people ever since the year 1457; when, separating from those who took up arms in defence of their protestations against the errors of popery, they formed a plan for church-fellowship and discipline, agreeable to their insight into the Scriptures, and called themselves at first "*Fratres Legis Christi;*" or Brethren after the Law of Christ.

Progress.—The fraternity were soon joined by others of the same persuasion in other places, when they took the name of "*Unitas Fratrum;*" or "*Fratres Unitatis,*" (United Brethren). By degrees they established congregations in various places, and spread themselves into Moravia and other neighbouring States.

After suffering great persecutions, some emigrated into Silesia, and others into Upper Lusatia, a province of Saxony adjoining to Bohemia. The latter found a zealous protector in Count Zinzendorff, a Lutheran by education, and a man remarkable for his unaffected piety. He is very justly esteemed by them as the chief instrument, in the

hands of God, in restoring their sinking Church. He gave them some land on one of his estates in Upper Lusatia, upon which, in 1722, they built a village, and founded a colony. Count Zinzendorff is, in general, gratefully remembered for his disinterested and indefatigable labours in promoting the interests of religion, both at home and abroad. He died in 1760, in the 60th year of his age.

In 1742 and following years, they began establishments in England, and everywhere met with the encouragement due to their real character and industrious habits. Thus their settlements were extended to North and South America, the West and East Indies, Russia, Asia, Africa, and Greenland, with a view to the propagation of the Gospel among the heathen.

The Moravian Episcopal succession, after mature investigation, was admitted by the parliament of Great Britain, who acknowledged the "*Unitas Fratrum*" to be an ancient Protestant Episcopal Church, and passed an Act in their favour in 1749.

The institutions of the Brethren at the present time consist of 23 settlements—of these, 14 are in Germany and Holland; 1 in Russia; 3 in England; 1 in Ireland; and 4 in the United States,—containing about 10,000 members.

45 Societies, and 20 or 30 smaller congregations, enumerating 86,300 members; and 45 missionary stations, of which 16 are regular settlements occupying the labours of 116 missionaries. No religious community has done so much in proportion to its members, and limited resources, towards the diffusion of Christianity, and it is a distinguishing feature of the Moravian missions, that their labours have in every instance been directed to tribes on the extreme verge of civilization, or to the outcasts of humanity—the half-frozen Greenlander, the savage Esquimaux, and the despised Hottentot.

Tenets.—Though the Brethren acknowledge no other standard of truth than the Holy Scriptures, they in general profess to adhere to the Augsburg Confession of Faith. They teach the doctrine of the Trinity, nor do they differ in essentials from other Protestant Churches.

They profess to believe that the kingdom of Christ is not confined to any party, community, or Church; and they consider themselves, though closely united in one body or visible Church, as spiritually joined in the bond of Chris-

tian love to all who are taught of God, and belong to the universal Church of Christ, however much they may differ in forms, which they deem non-essentials.

RITES AND CEREMONIES.—All the great festivals celebrated in other Protestant Churches, are attended to by the Moravians with due solemnity; and, during the whole of the passion-week, they have daily services for the contemplation of our Lord's last discourses and sufferings. On Maunday Thursday they celebrate the Lord's Supper, and also on every fourth Sunday throughout the year.

They have prescribed forms of prayer for baptisms, both of children and adults, and for burials; a Litany, which is read every Sunday morning, and one for early service on Easter morning, besides others which they call Liturgies, and which are chiefly sung and chaunted. Some of their services consist entirely in singing (the whole congregation joining), when a succession of verses forms a connected contemplation of some Scripture subject.

In marriage they may form a connection with those only who are of their own communion. The brother who marries a person not of their congregation, is considered as having quitted their church-fellowship. There is, however, no objection to a sister's marrying a person of approved piety in another communion; and some, by express licence, are permitted still to join in their church ordinances as before. A brother may make his own choice of a partner in the society, and both parties may reject the proposals made to them; but as all intercourse between the different sexes is less frequent among them than elsewhere, and few opportunities of forming particular attachments are found; they usually rather refer the choice to their friends and intimates, than decide for themselves. As the lot must be cast to sanction their union, each receives his partner as a divine appointment; and, however strange this method may appear, there are perhaps no where fewer unhappy marriages to be found than among the Brethren.

In their settlements, at all hours, whether day or night, some persons of both sexes are appointed by rotation to pray for the society.

NESTORIAN CHRISTIANS.

ORIGIN.—This Sect take their name from Nestorius, a Syrian monk, who afterwards became a priest, and a preacher of great celebrity, and was at length in 438, raised to the see of Constantinople.

PROGRESS.—The Nestorians formed so considerable a body, that the Romanists exerted themselves to bring them under the papal yoke, and with this view Innocent IV. in 1246, and Nicholas III. in 1278, used their utmost endeavours by means of Franciscan and Dominican missionaries, but without success. However, about the middle of the fifteenth century, these missionaries gained over to their communion a small number of Nestorians, whom they formed into a congregation, or church. In the sixteenth century, the Nestorians were divided into two sects, which separation has given rise to various factions, involving them in the greatest dangers and difficulties. That division has continued to the present day.

They are to be found scattered through Asia, also in some parts of the Levant, and it is recorded of them, that of all the Christian Societies established in the East, the Nestorians have been the most careful and successful in avoiding a multitude of superstitions belonging to the Greek and Latin churches.

TENETS.—The main points that distinguish the Nestorians from all other Christians, are their believing that the Virgin Mary was *not* the Mother of Christ, as *God*, but only as *Man*; and there were not only two *Natures*, but also two distinct *Persons* in the Son of God.

PRESBYTERIANS (SCOTCH).

ORIGIN.—Presbyterianism, the national religion of Scotland, known also as "THE KIRK OF SCOTLAND," was introduced by John Knox into that country, about the year 1560; Presbyterianism then having begun to assume a regular form of Church Government.

PROGRESS.—From the time of the Reformation to that of the Revolution, the Scotch Church was torn with con-

tentions respecting her form of Church jurisdiction;* the court professing Episcopacy, and the people Presbyterianism, and each prevailed by turns; but on the accession of King William III., Presbyterianism was finally settled to be the Established Religion, and being ratified by the Union, is still maintained in that kingdom. The Kirk now averages about 940 ministers, and 1,500,000 members.

TENETS.—Amidst the rapid revolutions in the government of the Scottish Church, the established formulary of faith seems to have remained unchanged. The Westminster Confession of Faith, which was approved and adopted by the General Assembly of the Kirk of Scotland, August 27th, 1647, and what are called the Larger and Smaller Catechisms, (which are generally bound up with it) contain the public and avowed doctrines of this Church, which formularies are Calvinistical, if not Supralapsarian.

RITES AND CEREMONIES.—In public worship, the Creed, the Ten Commandments, and the Doxology, are not introduced, and there is no observation in this Church of those sacred Festivals referring to the events proclaiming the celestial mission of our Saviour. There is no Lent Fast; no kneeling at public prayer; no public worship of God without a sermon or public instruction; no instrumental music, no consecration of churches, or of burial grounds. No funeral service or ceremony; no sign of the cross in baptism; no regular use of the Lord's Prayer; and no administration of the Holy Communion in private houses,—not even to the sick and dying.

SCOTTISH RELIEF SYNOD.

The members of the Relief Synod, are a species of Dissenters in Scotland, whose chief ground of dissent from the Establishment is,—the liberty and privilege they maintain of choosing their own ministers.

ORIGIN.—The immediate occasion of this separation, was the deposition from the ministry of the Rev. Mr. Gillespie, in 1752, whose professed views were different in some respects from the presbytery. He was summoned before them, and deposed within a week.

* Vide Article EPISCOPALIANS (SCOTTISH).

PROGRESS.—A Rev. Mr. Boston was excluded with Mr. Gillespie: these two gentlemen, together with a Mr. Collier, of Fife, and some ordained elders, constituted themselves into a "Presbytery of Relief," and took charge of a congregation at Colinsburgh.

The Relief Synod now comprises seven presbyteries, composed of upwards of eighty congregations. And the whole number in communion with the synod, is estimated at about 120,000.

TENETS.—In regard to doctrine and worship, they adhere to the standard and constitution of the Established Kirk.

Their founder Mr. Gillespie declared that "his views were to hold communion with all who appear to hold communion with the Head, our Lord Jesus Christ, and with such only." And their Synod has determined that it is agreeably to the principles of the Synod of Relief, to hold communion with visible saints in the Episcopalian and Independent churches.

QUAKERS (OR FRIENDS).

ORIGIN.—This Sect, which first appeared about 1648, owes its origin to an obscure individual of the name of George Fox, a native of Drayton, in Leicestershire. Observing the vicious conduct of many professing Christians, Fox went boldly forth, preaching with great zeal against the vices they indulged in; at the same time inveighing violently against the established modes of worship, and especially against a hired Ministry, which he conceived to be contrary to Divine authority. This he did most indefatigably in the public market places, at fairs, and sometimes in churches. This conduct, at length, drew upon Fox the attention of the magistrates, who in the year 1649, committed him to prison at Nottingham; on his release, he adopted the same line of conduct as before, and suffered several subsequent imprisonments, besides enduring several persecutions.

The appellation of "*Quakers*," was bestowed upon the Sect, by way of contempt; some say on account of their *tremblings* when under the impression of Divine things, which appeared in their public assemblies; but they them-

selves say, it was first given them by one of the magistrates who committed George Fox to prison, on account of his bidding him, and those about him, *tremble* at the word of the Lord. The name of "*Quaker*," whatever was its origin, soon became their usual denomination, though they themselves adopted the appellation of "*Friends.*"

PROGRESS.—Undismayed by persecution, the Friends increased rapidly, and spread themselves over the Kingdom. In 1652, they first set up separate assemblies in Lancashire and the adjacent parts. In 1654, the first separate meeting of Friends was opened in London, in Watling Street. They subsequently opened a public meeting at the Bull and Mouth Inn, in Aldersgate Street, "where women as well as men spoke as they were moved." Bristol, Colchester, Norwich, and other large towns, were visited by their Preachers, and so great was the increase of the Sect, that after the Restoration, when a fresh persecution was raised against them, George Fox in 1662, represented to the king, that 3,068 Friends had been imprisoned. While a narrative signed by twelve witnesses, attested "that 4,200 of the people called Quakers, both men and women were in prison." The Royal Declaration of Indulgence in 1663, suspended for a short time the furious persecution of the Quakers; but under the Conventicle Act of 1664, numbers of Friends were condemned to transportation.

In 1666, their cause began to derive great support and credit, from the distinguished abilities and virtues of the celebrated William Penn, son of Admiral Penn, who then joined the Society, and became one of its most eminent advocates.

In 1671, George Fox visited Barbadoes. Others occasionally had visited America at various periods, and a number of persons having embraced the principles of the Society, George Fox came over in 1672, and settled meetings of discipline for the care of the Poor, and the Regulation of the Church. At this time there were meetings of the Friends in most of the Colonies along the sea-coast, —from Massachusetts as far south as the Carolinas.

In 1681, William Penn obtained from the Crown, in acquittance of a debt due to Admiral Sir William Penn, his father, a royal charter conveying to him the tract of country denominated Pennsylvania, and in the same year, he

sold to a company of merchants, and others, chiefly Quakers, 20,000 acres. In 1682, William Penn arrived in the river Delaware, accompanied by 2000 emigrants, chiefly of his own persuasion. They founded the city of Philadelphia, and settled themselves there, and in the adjacent Countries; in each successive year their numbers were increased by new emigrants from the mother Country; and within four years, the province contained 20 settlements, and Philadelphia 2000 inhabitants.

At the Restoration, a very severe act passed against them, the tendency of which was, to compel them to take oaths; but at the Revolution, their scruples were respected and relieved, and ever since 1722, their affirmation, or asseveration, has,—except we believe in criminal cases,—been considered as equivalent to an oath.

The Friends are not an increasing sect.

There are at present ten yearly meetings—viz. London, Dublin, New England, New York, Philadelphia, Baltimore, Virginia, North Carolina, Ohio, and Indiana, which include a total of about 150,000 members.

TENETS.—The Friends have no Confession of Faith independently of the Scriptures; they may however be considered as strict Trinitarians, and in some sense as Arminians.

The following may be looked upon as a brief sketch of their peculiar Doctrines.

I.—They believe that under the Gospel dispensation, all wars and fightings are strictly forbidden, the positive injunction of Jesus Christ, entirely precluding the indulgence of those malignant passions from which such contests can arise.

II.—They also apprehend that the express command of our Lord and his Apostle James, "Swear not at all," prohibits the Christian from the use of judicial as well as all other oaths.

III.—With regard to the Christian Ministry, they believe that no individual has a right to assume the exclusive exercise of this Ministry in a congregation of Christians. But that all,—both male and female,—who are rightly moved thereto, may exercise the gift. That this Ministry being, if rightly received, received freely, and without any pecuniary expense to qualify for it, it therefore ought to be freely communicated, and no further support expected

by Ministers, than what is authorized by Christ, and was practised by his Apostles. Not feeling required to make provision for their own Ministers whose ministry they approve, Friends deem themselves fully warranted in declining to contribute to the support of others, and of a form of worship, from both of which they conscientiously dissent.

IV.—It being generally admitted that the Baptism of Water, and a participation in the Outward Supper, are but the *signs* of that essential Baptism of the Holy Ghost, instituted by Christ; and of the Communion of Saints, the Society deem these external symbols wholly unnecessary.

V.—Friends consider all Holy-days as "shadows," which ceased with the shadowy dispensation of the law; and that neither the first day of the week, nor any other possesses any superior sanctity; seeing, moreover, that the appellation of days, months, and times are of idolatrous and superstitious original, they esteem themselves bound to follow the example of their Elders, in denominating the months and days, "according to the plain, and Scriptural way of expression."

VI.—As simplicity and gravity in dress and demeanour are consonant with the Christian character, the Society recommends its members to observe plainness in their apparel and the furniture of their houses; an adherence to the use of the singular pronouns "Thee and Thou," when addressing only one person; and the disuse of the customary salutations, and tokens of obeisance.

RITES AND CEREMONIES.—Marriage has always been regarded by Friends, as a religious, not a mere civil contract; all marriages, are proposed at their meetings, for concurrence; which is granted if upon enquiry the parties appear clear of other engagements, and if they also have the consent of their parents or guardians; without which no marriages are allowed; this Society always refused to acknowledge the exclusive authority of the Priests to marry; their marriages are solemnized in a public meeting for worship; and the monthly meeting keeps a record of them; as also of the births and burials of its members.

ROMAN CATHOLICS.

ORIGIN.—This Sect consider the rise and progress of their Church coeval with the Christian Religion. The Apostles of Jesus Christ they look upon as its Founders, or rather as the Ministers employed by its Divine Founder, Jesus Christ. St. Peter they regard as the first Bishop of Rome, and the Popes as his immediate Successors.

The Church of Rome claims the honour of great exertions, in having early extended a knowledge of Christianity throughout the world, and ranks almost all the nations of Europe in the list of her converts.

PROGRESS.—Some of the peculiar doctrines of this Church had made their appearance before the establishment of the Papal power, which is generally dated in 606, when Pope Boniface the Third assumed the title of Universal Bishop. Some, however, fix it in 756, when Pepin, King of France, invested Pope Stephen the Second, with the temporal dominion of Rome and the neighbouring territories.

These were the progressive steps in the advancement of that dominion which began with the establishment of the Christian Religion under Constantine the Great. Rome had so long been the seat of Empire, and the Mistress of the World, that it was an easy matter for its Bishops to gain an ascendancy. From these humble beginnings they advanced with such well-directed ambition, that they established a spiritual dominion over the minds and consciences of men, to which all Europe submitted with implicit obedience, until their formidable power was weakened by THE REFORMATION.

The following account of the present state of the Romish Church, is founded on the most recent and authentic returns.

The Roman Catholic Religion is still the Established Religion in Italy and Sicily, in Spain and Portugal, in the Sardinian Dominions, in Belgium, Bavaria, and some of the minor German States, in Seven of the Swiss Cantons, and in the Austrian Empire; in France it is still predominant, as in Ireland, and in some of the Greek islands; it is also

the Established Religion of Mexico, and the South American Republics, as of the Spanish and Portuguese Colonies.

Roman Catholics are numerous in some of the Protestant States of Europe; in Russia, Turkey, and the United States; and there are Syrian, Greek, and Armenian Catholics, who acknowledge the Roman See. In India there are supposed to be upwards of 750,000, reckoning the native converts, and there are a few in China. Altogether the total number of the population within the Romish pale, may be estimated at between 120 and 130 millions.

TENETS.—The Church of Rome has all along received the Apostles', the Nicene, and the Athanasian Creeds:—the Creed of Pope Pius IV., containing the substance of the Decrees and Canons of the famous Council of Trent, is however now looked upon as the accredited and legitimate Standard of her Faith.

RITES AND CEREMONIES.—The general division of Masses is into high and low. High Mass, called also the Grand Mass, is that sung by the choristers, and celebrated with the assistance of a deacon and a sub-deacon. Low Mass, wherein the prayers are barely rehearsed, without any singing, and performed without much ceremony, or the assistance of a deacon and sub-deacon. The music on these occasions is generally as full and as rich as possible.

The Mass used at sea is called the Dry Mass, because on those occasions the cup is omitted, lest the motion of the vessel should occasion any of the consecrated wine, which is the blood of God, to be spilled.

The Feasts and Fasts of the Catholic Church are numerous, and are observed by them with great veneration and punctuality. Easter is kept with peculiar zeal and solemnity by the Catholics; so is Christmas, and other holidays of that kind. Lent is also very rigidly observed by them.

Every good Catholic, on entering his place of worship, first dips his finger in the holy water, placed near the door; then crossing himself, gently bends the knee—looking towards the altar.

SANDEMANIANS (OR GLASSITES).

ORIGIN.—This sect arose in Scotland about the year 1728, and were originally called Glassites, after their founder, Mr. John Glas, Minister of the Parish of Tealing, near Dundee, who, having given offence to some of his brethren by avowing notions of Justifying Faith, differing from those of the acknowledged Standards, was prosecuted before the provincial synod of Angus and Mearns, and ultimately deposed by the General Assembly in 1730.

PROGRESS.—After his deposition, Mr. Glas continued to exercise his ministry, and, from among his numerous followers, he formed a congregation upon his own principles, who assembled first at Tealing, and subsequently erected a church at Dundee.

In the course of a few years, smaller congregations were "put into church order" at Edinburgh, Perth, Glasgow, and many principal towns in Scotland. Mr. Glas died in 1773, at the age of 78. In the mean time, a powerful coadjutor appeared in Mr. Robert Sandeman, an elder in one of the Scotch churches, who, having embraced Mr. Glas's principles, and grafted upon them his own peculiar views, published in 1757 the "Letters on Theron and Aspasio," which led to the well-known "Sandemanian Controversy." Chiefly, as it was commonly said, in consequence of reading those Letters, and the Author's correspondence with Mr. S. Pike, a lecturer at Pinner's Hall, several persons in London, whither Mr. Sandeman went in 1760, became proselytes to his principles and opinions, and in 1762, formed themselves into a congregation, which was joined, in 1765, by Mr. Pike, who became their most distinguished preacher.

Some smaller congregations were afterwards formed upon the same principles in different parts of England. These have been denominated Sandemanians; while in Scotland, the congregations of this communion retain the name of Glassites. Mr. Sandeman went to America in 1764, and collected several congregations in New England. He died there in 1771, at the age of 53, two years before Mr. Glas. The Glassites were not at any period a numerous sect, and they are now, with the exception of a few surviving congregations, merged in other Dissenters.

TENETS.—They deem it unlawful alike to hold spiritual communion with other Churches, or to have any familiar intercourse with excommunicated persons of their own persuasion. They conceive it even unlawful to join in prayer with any one who is not a brother or a sister; and family prayer being, as they conceive, not enjoined by any express precept or precedent in the New Testament, is very generally disregarded by them.

RITES AND CEREMONIES.—Among their practices and observances are, the Weekly Celebration of the Lord's Supper; their Love-feasts; the Kiss of Charity on the admission of a new member, and other occasions; their abstinence from blood, and from things strangled; and washing of each other's feet.

SHAKERS (OR SHAKING QUAKERS).

ORIGIN.—This Sect, although now confined to the United States, had its rise in Lancashire.

According to a statement authorized by themselves, the Founders of the Sect were James Wardley, a tailor by trade, and Jane his wife, and the work under them began at Bolton, and Manchester, about the year 1747. They had belonged to the Society of Friends; but receiving a further degree of light and power, they continued for several years disconnected with every denomination. During this time they received, both by Vision and Revelation, the testimony "that the Second Appearance of Christ was at hand, and that the Church was rising in her full and transcendant glory."

PROGRESS.—A small Society was at length formed under their special ministry, which held its meetings alternately at Bolton, and Manchester. "Sometimes, after assembling together, and sitting awhile in silent meditation, they were taken with a mighty trembling, under which they would express the indignation of God, against all sin. At other times they were affected, under the power of God, with a mighty *shaking!* and they were occasionally exercised in singing, shouting, or walking the floor under the influence of spiritual signs, swiftly passing and repassing each other. From these strange exercises, the people received the name of "Shakers," which, though

intended in derision, they acknowledged to be properly applied to them.

The work went on, under Wardley, till the year 1770, when a new impulse was given to the Society by Ann Lee. She was the daughter of a blacksmith of Manchester; where she also, at an early age, became the wife of a blacksmith. She was herself a cutter of hatters' fur. She had joined the Society about 1758, and was now recognised as the Leader of the Sect. She was addressed as "the Elect Lady," and "the Mother Elect," "the first Spiritual Parent in the line of the Covenant," &c. &c. To such as addressed her by her proper name, she would reply, "I am Anne, the Word!"

These impious arrogations having been made the subject of a criminal prosecution, she was committed to prison, and afterwards confined in a madhouse. To escape from further persecution, in 1774, she set sail for New York with her husband, brother, and other followers, and in that State, this strange sect has found the means of perpetuating itself. Her first community was formed at Watervliet, near Albany, where she died in 1784.

Dr. Dwight states," that she claimed the power to work Miracles, and to speak with Tongues." Societies were soon organized at New Lebanon, in New York, and at Enfield in Connecticut, and have gradually increased to their present number, which averages 5,000. Their property is all in common; and the members are distinguished for their industry and morality. Celibacy is enjoined; and the Sect is kept up entirely by Proselytes. The office of Leader is bestowed by impulse or revelation on him who has the gift to assume it. Dr. Dwight says, "The power of working Miracles they still claim. They declare that they have visions of the invisible world, and that spirits converse with them."

SOUTHCOTTONIANS.

Origin.—This Sect of singular fanatics, took their rise from Johanna Southcott, a vulgar visionary, whose extravagant pretensions attracted a numerous band of converts in London, and its vicinity. She was born in the West of England, about the year 1750, of parents in a very humble

sphere of life, and, while in service at Exeter, being carried away either by a heated imagination, or determined imposture—it being extremely difficult to decide which—gave herself out as the Woman spoken of in Revelations, persuading herself that She held converse with the Devil, and communion with the Holy Ghost; and although warned of her delusion by a Dissenting minister, she found some clergymen of the Establishment credulous enough to countenance her pretensions.

Progress.—In 1792, She assumed the character of a Prophetess, and of "The Woman in the Wilderness," and began to give sealed papers to her followers, which were called her "Seals," and which were to protect both from the judgments of the present, and a future life. They are said to have been applied for by thousands.

Although in the highest degree illiterate, She turned author, and wrote a mass of unintelligible nonsense, delivering her predictions both in prose and doggrel rhyme. These effusions, besides containing some personal threatenings against her opponents, related principally to impending judgments upon the surrounding nations, and the speedy approach of the Millennium.

In 1814, after She had passed her grand climacteric, she was seized with a disorder, which subsequently gave her the outward appearance of pregnancy, and she announced herself as the mother of the Shiloh, promised by Jacob, whose speedy advent she predicted. Some months before this period, she had given notice of her supposed situation, and invited the opinion of the faculty. Several of them, admitted her pregnancy, (among whom was Dr. Reece). Others doubted, and some (among whom was Dr. Sims), absolutely denied it. Her followers, however, were full of confidence, and some of them, who were rich, made many costly presents, particularly a Bible, which cost forty pounds; and a superb cot (or cradle) made of the most expensive materials, and highly decorated, the value of which was two hundred pounds. About ten weeks before Christmas, she was confined to her bed, and took very little sustenance, until at last, pain and sickness reduced her to the lowest state of human existence. Mr. Want, a surgeon, warned her of her approaching end, and prescribed some medicine to alleviate her sufferings, but she was deaf to advice, and insisted that all her sufferings were

only preparatory to the birth of The Shiloh. Subsequently, however, she had some misgivings, during some comparatively lucid intervals, in which she declared that "if she was deceived, she had, at all events, been the sport of some Spirit, either good or evil." She, also, at the last, admitted the possibility of a temporary dissolution, and expressly ordered that means should be taken to preserve warmth in her, for four days, after which, She was to revive and be delivered; or in failure, she gave permission to be opened.

December 27th, She actually died, and the symptoms were so decisive, that her disciples had no hope but in her Resurrection. At the end, however, of four days and nights, the body appeared discoloured, and exhibited signs of approaching putrefaction. She was then opened in the presence of fifteen medical men, when it was ascertained that her complaints arose from bile and flatulency, from indulgence and want of exercise. Her remains were conveyed for interment, under a fictitious name, to the burying ground attached to the Chapel in St. John's Wood, where a large tombstone, containing quotations from the Bible, and her own writings, has been erected by her determined followers, who still remain unconvinced of their delusion,—not being undeceived, either by her death, or dissection.

SWEDENBORGIANS.

Origin.—This Sect derive their origin, and their name, from Baron Swedenborg, a learned Swede, born at Stockholme in 1688, and who died in London in 1772.

In 1743, the Baron asserts "The Lord manifested himself to him in a personal appearance, and at the same time opened his spiritual eyes, so that he was enabled constantly to see and converse with Saints and Angels." He shortly afterwards began to print and publish the Revelations obtained by intercourse with the World of Spirits. These mystical works, all of which bear extraordinary titles, commenced in 1749, and terminated in 1771. They consist of fourteen quarto volumes, and numerous small treatises.

Progress.—After Baron Swedenborg's decease, his

theological writings began to attract much more notice than they had obtained in his life time. They were much sought after, and speedily translated from the Latin into German, English, and French. His works now found numerous readers, and no fewer than fifty clergymen of the established Church of England are stated, at this time, to have become satisfied of the truth of Swedenborg's Revelations. About 1788, a number of his disciples formed themselves into a distinct religious Society, under the name of "The New Jerusalem Church," and at a General Conference of the Members held in London in 1789, a summary of the doctrines of the New Church, extracted from the Baron's writings by a committee of his followers, was adopted as the authentic exposition of their creed; and a general Liturgy has since been drawn up.

A General Conference is now held annually. At the Fifteenth Conference, held in Manchester, in August 1822, there were eight Ministers, and thirty-seven Delegates, representing twenty-four Congregations. The number of recognised members in Great Britian was at that time estimated at between 2,500 and 3,000; but the number of attendants, and general favourers of the doctrines, was far greater. In Lancashire, where they are most numerous, they were supposed to amount to 10,000. In London they have now three chapels. In Scotland they have three or four small congregations. In Ireland one; but in Wales none.

In the United States of America the Swedenborgians average about 4,000. In Sweden there are a few who have embraced these tenets, but they are not allowed the public exercise of their worship; and other believers in Swedenborg are scattered over the Continent.

Tenets.—The leading doctrine of this Church, as inculcated in the writings of the Baron, relates to the person of Jesus Christ, and to the redemption wrought, not purchased, by Him. On this subject it is insisted, that Jesus Christ is Jehovah, manifested in the flesh, and that he came into the world to glorify his human nature, by making it one with the Divine. It is, therefore, insisted further, that the humanity of Jesus Christ is itself Divine, by virtue of its indissoluble union with the indwelling Father, and that thus, as to his humanity, He is the Mediator between God and man, since there is now no other medium

of God's access to man, or of man's access to God, but this Divine Humanity, which was assumed for this purpose. Thus it is taught, that in the person of Jesus Christ, dwells the whole Trinity of Father, Son, and Holy Spirit.

On the subject of the Redemption wrought by this Incarnate God, it is taught, that it consisted not in the vicarious Sacrifice of one God, as to satisfy the justice, or, to appease the wrath of another God, but in the real subjugation of the Powers of Darkness and their removal from man, by continual combats and victories over them, during His abode in the world; and in the consequent descent to man of divine power and life, which was brought near to him in the thus glorified humanity of this combating God.

Rites and Ceremonies.—The Swedenborgians retain the two Sacraments of Baptism and the Lord's Supper, which they say are the only rites insisted on, by the Author whose testimony they receive.

SYRIAN CHRISTIANS.

The Origin of this Indian branch of the Syrian Church, which still exists in Travancore and Cochin, is involved in obscurity.

The Syrian Christians formerly enjoyed political ascendancy in Malabar. When Vasco de Gama reached India in 1503, he was shown the sceptre of the last Christian King of Malayala. The Portuguese Missionaries were surprised to find upwards of a hundred Christian Churches on the Coast of Malabar. When they acquired sufficient power, they compelled the native Christians on the sea-coast, to acknowledge the supremacy of the Pope; but the Churches of the interior refused to yield to Rome, and under the protection of the native princes, maintained their Ecclesiastical independence.

In a paper recently communicated to The Royal Asiatic Society, it is stated that these Christians are still divided into those who adhere to their primitive Tenets, called "Syrian Christians of Malayala;" and those who have adopted the Ordinances of the Papal See, and are called "Syro-Roman Catholics." Of the former class, there are

fifty-seven churches or congregations, comprehending about 13,500 families, or 70,000 individuals; of the latter, there are ninety-seven churches, the congregations belonging to which, amounts to 90,000 persons; besides which, there is a large number of converts obtained from other tribes, making a total of 150,000 persons.

TENETS.—The creed of the "Syrian Christians," is assimilated to that of the Western Churches; the Liturgy is that which was formerly used in the Churches of the Patriarchate of Antioch, which Patriarch they acknowledge as their head.

RITES AND CEREMONIES.—These resemble those of the Greek Church. No sculptured images are admitted except crucifixes; but paintings are seen in all the Churches, in which the Virgin is always the chief personage. Much incense is also used.

UNITARIANS.

ORIGIN.—Unitarianism in England dates almost as far back as the earliest translation of the Bible, for Strype, in his Memoirs of Archbishop Cranmer, says:—"There were now (1548) other heresies vented abroad, as the denial of the Trinity, and the Deity of the Holy Ghost." In 1551, a German, named George Van Paris, was burned at London for this heresy; and four years after, another person at Uxbridge. Joan Bocher, sometimes called "The Maid of Kent," was a more distinguished victim. She was a lady of family and education, and possessed heroic courage. Edward VI. could hardly be prevailed upon to consent to her execution, and signed the warrant, saying to Cranmer, that he must be responsible for the sin.

PROGRESS.—Notwithstanding persecution, the Sect increased, so much so, that under James I., a large number of persons, some of them of rank and consideration, were executed for the same offence. During the Commonwealth they seem to have met with milder treatment. John Biddle, their leader, was at last, however, thrown by Cromwell into prison, where he died in 1662. An act of the Long Parliament, making the profession of Unitarianism a felony, was mitigated by King William III., and was repealed altogether in 1813; and they now stand on the

same footing as all other Dissenters from the Established Church.

Dr. Priestley may be considered as the Founder of the modern Unitarian School in this Country; to his writings and influence, the progress of Unitarian principles during the latter part of the last century, may be chiefly ascribed; among his coadjutors may be mentioned the Rev. Theophilus Lindsey, a beneficed clergyman, who, in 1773, resigned his living, and afterwards preached to a congregation of his own principles in Essex Street, Strand. The attendance was at no time very numerous, nor can it be said the sect has greatly increased, although receiving a powerful aid from the abilities and ministry of Mr. Belsham.

The places occupied by Unitarian congregations throughout England, amounts to 206; only thirty-six, or little more than a sixth, have been erected by persons of those sentiments. The greater part are maintained by old Presbyterian endowments, and not more than six can boast of large congregations.

Their Colleges at Hackney, Exeter, and Warrington are all extinct, and that at York, which alone survives, is sustained by orthodox endowments.

In France, many of the Protestant Clergy reject the Trinitarian scheme of Christian doctrine; the principal sources of supply for the French ministry of the French Churches, are the schools of Geneva and Montauban, where the Unitarian system has the ascendancy. In 1832, a society was formed in Paris, called the Unitarian Association of France.

In British Asia, a native society of Unitarian Christians has existed for several years at Madras, under the care of William Roberts, a native; but a much more remarkable development of opinion of this kind occurred in the case of the distinguished Bramin, the late Rammohun Roy, of Calcutta, who in his publications in English, called "The Precepts of Jesus," and also in his "First," "Second and Final Appeal to the Christian Public," has directed and influenced the thoughts of numbers of his countrymen to the Anti-Trinitarian doctrines therein promulgated, and was, since 1827, to the period of his decease, associated with distinguished individuals, of both the native and European population, in the support of Christian worship according to the Unitarian faith.

In America, Unitarian opinions appear to have been extensively adopted in Massachusetts, as early as the middle of the last century; in 1756, appeared "Emlyn's Humble Inquiry into the Scripture Account of Jesus Christ;" this work was published at Boston, and had an extensive circulation. In 1785, one of the three Episcopal Churches of that city adopted a Liturgy, excluding the recognition of the Trinitarian doctrine. In 1786, Mr. Lindsey had opened a correspondence with the Anti-Trinitarians in America, and having received intelligence of the spread of Unitarianism, induced Dr. Priestley's emigration thither in 1794. He formed a congregation at Philadelphia. In 1819, a congregation was gathered at Baltimore, and others now exist in New York, Philadelphia, Washington, Charleston, Pittsburg, Cincinnati, and other principal cities of the Union.

In America, the Unitarians are divided into two classes: "The Congregational," and "The Christian." The number of Churches organized according to the Congregational form, average from 170 to 200: while the denomination called Christians, which is numerous, particularly in the Western States, reckon from 700 to 1,000 Churches.

Tenets.—Unitarians profess to derive their views from Scripture, and to make it the ultimate arbiter in all religious questions. They undertake to show that, interpreted according to the settled laws of language, the uniform testimony of the Sacred Writings is, that the Holy Spirit has no personal existence, distinct from the Father, and that the Son is a derived and dependent Being, whether as some believe, created in some remote period of time, or, as others, beginning to live when He appeared on earth.

They insist that Ecclesiastical History enables them to trace to obsolete systems of Heathen Philosophy, the introduction of the received doctrine into the Church, in which, once received, it has been sustained on grounds quite independent of its merits, and they aver that it is satisfactorily refuted by the Biblical passages, when rightly understood, which are customarily adduced in its support.

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